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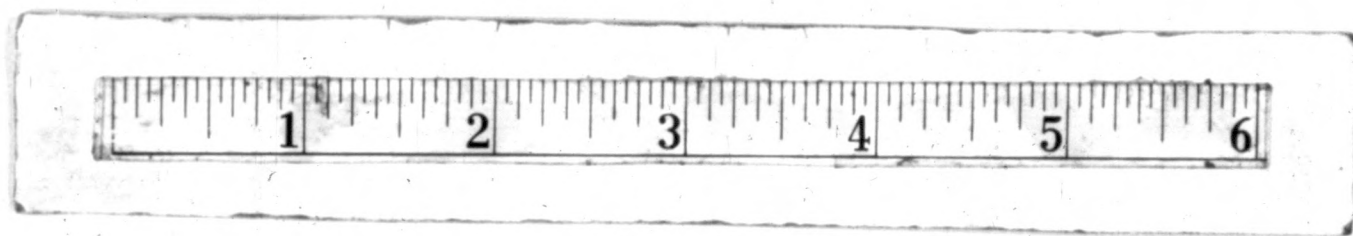
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# THE BAPTIST RECORD.

OLD SERIES VOL. XXXIII.

JACKSON, MISSISSIPPI, JAN. 7, 1909.

NEW SERIES VOL. XI. NO. 1

## A New Year's Covenant.

Time steals apace with us, Beloved;  
Old age by stealth is creeping near;

The Dial Hand of years has moved  
Horizon-ward. We almost hear,—  
Out-bursting 'bove Life's fretful cares,—  
Some Voice, long silenced, calling "Come,"  
Each New Year, like sweet haunting airs,

Sun long ago which speaks of Home.  
Then let us covenant, Beloved,—  
Inscribe anew upon the heart,—  
Life lessons that we each have proved;  
Love lessons only known in part.

Hearth stones wear waste; Yule logs burn low;  
Exiles and wanderers we roam;  
Resolve with me, through ebb and flow,  
Each New Year'll find us faced toward HOME.

—MARGARET McRAE LACKEY.



## MISSISSIPPI'S REPRESENTATIVES AT THE FRONT.

William H. Smith:

The Baptists of the State of Mississippi have fourteen representatives on the foreign field and they have every reason to be proud of their missionaries. Many of them standing in the very front ranks of our noble army of workers.

The oldest of these missionaries in point of service is Rev. E. Z. Simmons. He was born near Corinth, Miss., March 1, 1847, and received his early education at Kossuth. While a mere lad, he went to the front as a confederate soldier, and served until the close of the war. He completed his education after the war at George-



**E. Z. Simmons.** town College, Ky., and Bethel College. He was appointed as a missionary in October, 1870, and has been on the field nearly forty years. His labors have been in and around Canton, China. It would take a volume to tell of the great work which he has accomplished. He has made only three visits to the home land during all this time. He has been zealous, faithful and successful as a missionary. He is endowed with remarkable common sense and business ability. He was married to Miss Maggie D. McClamrock, of Tennessee, Nov. 23, 1870. One of his visits home covered a period of about five years on account of his wife's ill health. During these years he did good work as a missionary among the Chinese in California. He had to return home in 1906 for a few months on account of failing eyesight. An operation on his eyes by Dr. Savage of Nashville, proved entirely successful and he soon went back to his great work where he bids fair to spend many years in the Master's service.

The next named is one also of great honor. Mrs. R. H. Graves was Miss Janie Lowrey. She belongs to a family that has been noted for good works through many years. She was born at Rich-  

**Mrs. R. H. Graves.** zi, July 23, 1854. She was educated in the Baptist Seminary at Pontotoc, and at Blue Mountain Female College. In 1881 she went to San Francisco to engage in work among the Chinese. In December, 1887, she was appointed a missionary to Canton, China. In October, 1890, she was married to Dr. R. H. Graves in Canton. She has done a noble work, especially in the schools and training classes for the women of South China.

Rev. T. F. McCrea was born in Natchez, Miss., July 1, 1887. He graduated from



**T. F. McCrea.**

Mississippi College in 1899, and from Rochester Theological Seminary in 1902. He was appointed a missionary to Central China in April, 1904. His field of labor is Chinkiang, which was in the midst of the famine district during 1906 and 1907. He was appointed as the treasurer of the immense famine relief fund which was sent from this country. He labored with great zeal and faithfulness in that capacity. His arduous toil in relieving the suffering millions, resulted in a complete break-down of his health. He was attacked with a disease peculiar to famine conditions and after striving for some months to regain his health in China, he was compelled to return home in order to recuperate. His health is much better, and he hopes to go back to his great field of labor.

Mrs. J. M. Oxner was Miss Cora Huckaby. She was born at Webster, Miss., Sept. 17, 1877. She was educated at Mississippi Normal College and at Burgess Normal Institution. She left with her family for Texas in 1895. On Feb. 16, 1898, she was married to Dr. J. M. Oxner, who was himself a noble representative of Mississippi. With her husband she was appointed a missionary to China in October, 1903, and they sailed early in 1904. They were located at Pingtu, where Dr. Oxner did a great work as a Medical Missionary. Worn out and overcome by his arduous labors, Dr. Oxner was taken sick and died April 11, 1907. The news of his death brought sorrow to the hearts of thousands all over the land. Mrs. Oxner has continued her work in Pingtu among the women and children in which she has been greatly blessed.



**Mrs. J. M. Oxner**

Rev. J. Franklin Ray was born in Tip-pah county, January 15, 1872. He graduated with the degree of A. M., from the Southwestern Baptist University, Jackson, Tenn., in 1901, and from the Southern Baptist Theological Seminary in 1904. He was appointed a missionary on April 20, 1904, and went soon afterward to the work in Japan. Just before his departure, he was married to Miss Daisy Winston Pettus, of Alabama. He is located at Fukuoka, Japan. He was compelled to return home some months ago on account of the ill-health of Mrs. Ray. Her health has been restored and they expect to return in February, to their work which has already been greatly blessed.



**J. F. Ray.**

Rev. J. G. Chastain was born in Itawamba, Miss., Dec. 18, 1853. He was educated

at Mississippi College and University of Mississippi and graduated from the Southern Baptist Theological Seminary in 1888. He was appointed a missionary to Mexico in June, 1888, and reached his field of labor in September of that year. For twenty years he has labored faithfully in that difficult field, and he has been enabled, under the blessings of God, to accomplish a great work. He is regarded as one of the wisest and most efficient missionaries of the Board. He has been entrusted with many difficult duties, and has always discharged them with credit to himself, and honor to the cause. He is at present located at Gaudelajara. He was for several years editor of "El Expositor Biblico" and continues to write for that and other Spanish papers.




**J. G. Chastain.**

Dr. and Mrs. R. W. Hooker are two other Mississippians who are laboring in Mexico.



**Dr. R. W. Hooker.** Dr. Hooker was born near Corinth, Miss., June 10, 1875, and later moved to Kossuth, Miss., and was a member of the same church from which Dr. E. Z. Simmons and wife went as missionaries to China. He was educated at the Southwestern Baptist University, Jackson, Tenn. He also attended the University of Chicago and Crozer Theological Seminary. He was appointed a missionary to South Mexico, in May, 1899. After being in Mexico for some time, he began the study of medicine in connection with his work as a missionary. Later he returned to this country and graduated from the Medical College of Memphis. He is doing a great work as a Medical Missionary at Gaudelajara. Last year he treated 3,500 patients. His medical work has given him access to many of the best people in the city. His medical work is self-sustaining. He received from the patients who are able to pay, money sufficient to cover all the expenses of the medical work.

Mrs. R. W. Hooker was Lilla Gertrude Nelson, who was born at Brownsville, Miss., Jan. 1, 1879. She graduated from Blue Mountain Female College in 1899, and was married to Dr. Hooker on May 31, 1900. In June of that year she was appointed as a missionary of the Board. Her father, Rev. V. H. Nelson, was for some time connected with the  

**Mrs. R. W. Hooker** work of the State Board in Mississippi. She labors faithfully with her husband in his great work.

Rev. E. N. Walne was born in Hinds county, Miss., Jan. 20, 1867. He united with





**E. N. Walne.** the church at Clinton in 1880 and was baptized by Dr. J. B. Gambrell. He graduated from Mississippi College in 1888. He entered the Seminary at Louisville in the autumn of the same year. He was appointed a missionary to Japan in April, 1892, and sent out in September of that year. He opened the word at Fukuoka which has grown to such large things. He went to Nagasaki in 1896. Later he returned to Fukuoka and was instrumental, with Rev. J. W. McCollum and others, in founding the Theological Seminary which is to be very largely instrumental in the evangelization of Japan. He has done a great work in that difficult and important field.



**Thomas Spight.**

Rev. Thomas Spight was born near Ripley, Miss., Aug. 15, 1877. His parents moved from Mississippi to Texas, and afterwards to Tennessee. He attended the Southwestern Baptist University at Jackson, Tenn., from which he graduated in 1902. He did missionary work in the Northwest, until 1905. He was appointed a missionary of the Board Feb. 21, 1905, and sailed soon afterwards to the work in Argentina. Although his health has not been good, he has been able to do a most excellent work in that important field. He is located in Buenos Ayres, one of the largest cities in South America. This is one of our most promising fields. The people are ready for the gospel, and the country has a bright future before it in temporal matters. Brother Spight is among those who have laid the foundation for a great work there as the years go by.

Miss Ida Taylor was born near Corinth, Miss. She is one of the many missionaries that have come from the community. She attended school in Kossuth. She graduated from the Blue Mountain College in 1901. She also attended the Woman's Missionary Training School in Dallas, Tex. She was appointed a missionary June 22, 1905, and sailed for North China in September of that year. She is located at Teng Show, with Miss Lot-



**Miss Ida Taylor.**

tie Moon. They have done a great work among the women and children of that city.

Miss Pearl Harrison was born in Senatobia, Miss., but later her parents moved to



**Miss Pearl Harrison** Arkansas, where she attended a number of schools, completing her education at Ouachita College. She also attended the Baptist Missionary Training School of Chicago. She was appointed a missionary July 4, 1907, and went in September to South China. She is located in Yingtak. It is her purpose, as soon as she has a sufficient knowledge of the language, to work among the women and girls of that city.

Rev. F. M. Edwards was born near Corinth, Miss., that birthplace of missionaries, March 28, 1877. Later he removed with his family to Dawson, Texas. He graduated from Baylor University in 1906 with the degree of Th.B., and with a degree of Th.M., from the Seminary at Louisville in 1907. He was appointed July 3, 1907, as a missionary to Sao Paulo, Brazil, and sailed in November of that year. Although he has had but little time to master the language, he has been able already to do a good work in Brazil. He has done quite a good deal of preaching in English, and is beginning to preach in Portuguese. Although new to the field, he has already had to bear great responsibilities.

Rev. J. E. Wills is Mississippi's latest contribution to the work of foreign missions. He was born in Lincoln county, Miss., July 2, 1879. He attended Georgetown College, and also Mississippi College, at Clinton, Miss., where he graduated in 1904. He graduated from the Seminary at Louisville in 1908. Soon after that he accepted a call to the First Baptist Church of McComb, Miss., but he has all along been deeply impressed with the work of foreign missions. He was appointed as a missionary on Nov. 19, 1908, and will sail from San Francisco to Shanghai, Jan. 16, 1909. He is a young man who is remarkably well equipped and the Board has high hopes of him as they send him forth upon his great mission.

Mission Rooms, Richmond, Va.

#### For Bereaved Ones.

On the last Lord's Day of 1908 a grandfather said at the close of the session of Clinton Sunday School that he was glad to have three joyous little grandchildren sit around his table at noon on Christmas day, so bright and beautiful, but was sorely grieved that a fourth little fellow could not be present, since he had gone away to God; yet that his grief was a sweet, sacred and chastened "joy in the Lord," because he was persuaded that the little one, along with countless others was perfectly happy every day in the Great Father's home with Him who, while on earth, folded them in his arms close to his loving heart, blessed them, and said, "Of such is the kingdom of heaven." These words touched and moved Miss M. M. Lackey, who immediately wrote and sent the verses appended, to the grandfather. He sends them through the Record to other bereaved ones with the prayers

that they may be a comfort and help to them also.

A Foolish Grandfather.

#### "My Four."

The blessed Lord who came to earth to set poor sinners free,  
In love, both full and manifold, has been most good to me;  
Among other blessings from his hand Four Little Ones He's given;  
Three laugh and prattle at my knee; the Fourth He's called to Heaven.

And each one fills my full desire; I could not ask for more;  
My cup of joy o'erflows all round because of these, "My Four."  
And though at times my fleshly heart with pain is almost riven,  
I thank Him not the more for these than that One called to Heaven.

And when I take these in my arms to fondle and caress,  
I think so often of the One the Savior loves to bless  
By leading gently always; by satisfying even;  
For I know my Darling's happy in a Father's Home in Heaven.

His Gracious Goodness and His Love has trusted to my care  
These Three to train and live for Him, His cross erstwhile to bear.  
Please God, I'll honor Him and them, my life to this be given,  
Since He's shown how much He loves by training One in Heaven.

Aberdeen.

#### My Dear Brother:

Some time ago I noticed in our paper, the Baptist Record, some one rejoicing because his church had sent out during the past of its history three ministers. That is good; but we can surpass that in the past 13 years, having the great joy of seeing five go out, as we believe, under the call of God, as the power that saves seems to attend their efforts, and we are not ashamed, but glad to mention them, and feel they will not let their better half know what I say about them, lest they become a little vain.

There is the beloved R. W. Hooker of Mexico, C. C. Coleman of Southwest Texas, Renfrow Curry of South Alabama, H. H. Morgan of the Mississippi Delta, and our recent addition, Jake Ousley, now at Rochester, N. Y. Theological Seminary, preparing for the Foreign Mission field.

I wish to say Aberdeen is putting on renewed force and the Lord is directing the same to salvation of the lost, as the pool was troubled Sunday night by the pastor leading eleven down into it for a typical burial. Of this he has written you.

Our Sunday School and church have doubled in their attendance the past two months, and we are still running; don't know just where we will stop.

May the Lord continue to support us until we shall not find a lost sheep in our reach.

And we are being blessed with a spirit of beautifying and equipping our place of worship, by installing a beautiful new pipe organ, which I hope will give force for many years to come to the spirit of the Master and bring many wanderers home to God.

A. J. Brown.



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Rev. H. W. Rockett goes from Charleston to Sallis. He is one of our very strongest preachers.

Rev. H. R. Holcomb goes from Laurel to McComb, and Rev. L. E. Thompson from Yazoo Association to Tutwiler. His entire time will be given to the Delta.

On January 23rd, a religious census of Jackson will be taken. This will show the number of adherents of each denomination in the city. It is expected that the work will be accomplished in two hours.

We extend heartfelt sympathy to Rev. E. W. Spencer, whose wife is now in New Orleans for a dangerous surgical operation. He is very grateful to his good people for making it possible for him to carry his wife to New Orleans. Let prayers be made for recovery.

The Fernwood Baptist Church worshipped in its new house last Lord's day. They had a fine congregation, received seven members and organized a Sunday School with forty pupils. Our Board is doing its best for this struggling band of faithful ones, and best of all, they are doing their best for themselves. Under the Lord, Brother Parker is wisely leading to noble achievements in this splendid mill town.

Rev. J. E. Wills, whom the First Baptist Church, Jackson, has adopted as its missionary in China, assuming the entire

responsibility for his support, preached for this church on last Lord's day. Our people appreciate him very highly; and have not left him without some tokens of the same. He will sail for his adopted field on Jan. 16, next. He will not only have from us a temporal support but our prayers will ascend for him and his work.

Our missionary to Japan, Rev. E. N. Walne, with his family, arrived at San Francisco on Jan. 1st. They come home for a much needed rest. They spent some time at home in 1898-1899, having been at the post of duty in Japan without rest for nearly 10 years. Their health has run down, and must be recruited.

The prison population of Mississippi shows a large growth. The present number of convicts is 1,527. In 1907, there were 1,381, and in 1906, 1,376. If we shall succeed in a reasonable enforcement of the prohibition laws, we shall no doubt witness a steady decrease in the number of convicts, as it is a settled question that whisky is either directly or indirectly responsible for a very large per cent of crime. According to our present statutes no whisky can be sold by anyone to anyone.

Brother C. E. Welch, the honored pastor at D'Lo and Braxton, entered the Seminary January 1, and expects to remain to the close of the session in May. His churches kindly consented for him to go, and agreed to continue his salary, provided he would have the pulpits supplied. In the arrangement for the supplies it fell to our lot to go last Sunday. We had a good morning service, but were rained out in the evening. We had the privilege of attending the Sunday School, whose superintendent is Prof. T. M. Kelley. It was a fine Sunday School. Brother Kelly is at the head of the literary school also. He is deservedly popular and is doing a fine work in both of these spheres. Brother Welch stands at the front among our young preachers, and his good people are nobly seconding his efforts.

A brother sending an article for our columns said: "Please note the interlineations and avoid mistakes, if possible. The manuscript should be re-written, but I haven't time for it."

Another one says: "I have not even looked over the article since writing it. I am a very busy man. As the article is of considerable interest to me and my work, I ask that you read it over very carefully and make all necessary corrections before giving to your printer, as I am anxious for it to be printed exactly right."

We would be glad to do everything that the brethren want done, who are too busy or too lazy to do it for themselves, but we too sometimes have a few things to do, and just have to let your articles go in in the crude form in which they were when they left your hands. If you expect your articles printed correctly do your part fully and conscientiously.

On last Sunday morning W. A. Sorsby, the murderer of Charles Fitzgerald, Post-office Inspector, was arrested and brought out from hiding of four months and lodged in jail at Jackson. From all the evidence we have heard it was one of the most dastardly deeds which has stained Mississippi's escutcheon for many, many years. Without

any ill will for him or any of his loved ones, but with tenderest sympathy for them all, we are persuaded that the good of the country imperatively demands that swift justice be dealt out to him at the hand of the law. As we have repeatedly said in these columns, human life is entirely too cheap in our land. Unless our jurisprudence shall reach speedier and juster results in the punishment of crime, it will continue to lose rapidly the confidence and respect of our people. Conscienceless lawyers, which means corrupt juries, are a standing menace to good order and justice. Let every good citizen speak out for the right.

Brother C. E. Welch writes: "We are now in the midst of the 'Special Lecture Course,' in the Southern Baptist Seminary, and of course these lectures are greatly enjoyed by the student body. Dr. J. B. Gambrell was detained at home, which caused great disappointment, but we were very fortunate in the substitutes. Drs. H. A. Porter and H. W. Doolan gave us two superb speeches on evangelism in his stead. I am very much impressed with the splendid body of students, and especially do I feel thankful for the men from Mississippi. We have twenty-one from our State, as follows: C. F. Andrews, T. J. Barksdale, T. D. Brown, N. A. Edmonds, W. E. Farr, J. C. Given, T. W. Green, H. M. Harris, E. G. Hightower, B. T. Kimbrough, J. B. Leavell, L. P. Leavell, A. H. Mahaffy, J. W. Mayfield, S. P. Morris, B. L. McKee, T. N. Quick, R. L. Wallace, J. A. White, C. E. Welch and H. H. Webb.

"Brother Geo. C. Cates is in Louisville, and possibly his health has improved slightly, but he is still in a very, very delicate condition, not able to do any work at all. He went out today into the country, but by the time he reached the place he desired to visit, he was forced to go to bed."

## An Incident.

Once upon a time a young preacher entered a certain Theological Seminary. While there, a fellow student secured him an appointment to preach one Sunday, to a church which was on the lookout for a pastor. He preached a very satisfactory sermon, and the general feeling was that the church would call him as pastor. But it was discovered, after the congregation was dismissed, that he was a very heavy smoker; and after a thorough canvass of the matter, the church declined calling him solely on account of his smoking habit. Had he been willing to deny himself this selfish, useless, filthy habit, he would have been called, doubtless, would have met the demands of the church; and, in all probability, could have remained in the Seminary and completed his theological course. The church that did this sensible and proper thing is in existence today. And the young man who was turned down is today living and doing a fairly good work in the pastorate. He surely is not doing this good work because of his smoking habit, but despite it. In our judgment, men who feel called to preach the gospel ought to have heavy pressure laid on them by the churches to abandon the use of tobacco, in all forms, if they have become addicted to its use.

We do feel that it is high time the ministry was turning over the entire job of tobacco using in all forms, to other classes of men. With many people, tobacco using

Thursday, January 7, 1909.

by preachers is very objectionable, and so far as we know, it does not help the preacher with any class of people.

A certain washer woman gave five cents a week on her pastor's salary. She was accustomed to say that it was rapidly wearing her life out to feed, clothe and educate her children and furnish her pastor a five-cent cigar for his luxury on Sunday afternoon. Poor woman! Heartless preacher!!

## Fatalities of the Year 1908.

The fatalities in the United States during the year 1908 were appalling. The total number of homicides as gathered from carefully prepared statistics is 8,952.

The various causes of these deaths were reported as follows:

Quarrels	4842
Unknown	816
Liquor	786
By highwaymen	712
Jealousy	673
Infanticide	451
Highwaymen killed	198
Resisting arrest	195
Insanity	152
Riots	51
Self-defense	35
Strikes	26
Criminal outrage	15

The number of lynchings reached the riot is set down at the large figure of 10,852, as against 5,340 for the year 1898. Thus it is seen that in one decade the number of suicides has more than doubled. The classification as in the case of homicides being a general one, are:

Despondency	5318
Unknown	1541
Insanity	810
Domestic infelicity	778
Ill health	718
Business losses	632
Liquor	536

The number of automobile accidents is given as 330 killed, and 1,714 injured.

The number of lynching reached the round number of 100, or an average of more than one for every three days.

The number of legal executions in this country has steadily decreased, while the volume of crime increased, the number in 1908 being 92, as compared with 104 in 1907 and 123 in 1906. There were 36 executions in the North and 56 in the South, and of these 46 were whites, 44 blacks and two Chinese. The crimes for which they were executed were: Murder 87, criminal assault 4, attempted criminal assault 1.

## Foreign Representatives of Mississippi.

On another page we give the pictures of Mississippi's Representatives at the Front. They are a noble band of men and women. They have gone out at the cost of a great sacrifice to themselves and their loved ones at home. Who would not far rather live in our own State surrounded by kindred and friends? Who would not much prefer this fair land where the gospel has brought so much of joy and comfort? But these have left all and gone forth gladly at the call of the Master. They do not need our pity. He has gone with them and given them great blessings. Large are their rewards here and larger still shall they be hereafter. Let us give them our love, sympathy, help and prayers but not our pity.

Let us ask ourselves earnestly: Why should these few brethren and sisters make

THE BAPTIST RECORD.

all the sacrifices for this work of our Lord? Why should not every Baptist in Mississippi make some sacrifice for the evangelization of the world? Who has made us different? Why does not the obligation rest as heavily upon us as upon them? If we cannot go, why should we not consecrate our time, our ability, our means to this same cause?

Beyond all question there is need of a new volunteer movement. There ought to be a great army of our people who will resolve, just as definitely as does the volunteer for the front, that they will devote their talents at home to the evangelization of the nations. Here is a man with a money making talent. Let him make all the money he can in ways that will be pleasing to the Lord, take out of what he makes enough for a moderate living and give the rest to missions. Here is a business man who has already made a fair fortune. He has all that he needs for himself and family. Let him continue to make money and give every dollar he makes to the coming of the Kingdom.

There is a man who has the gift of speech, a lawyer, or preacher. Let him consecrate this power to the work of arousing interest in the preaching of the gospel to all men. There are many who are devoting their power of speech to this great cause. We need many more who will seek occasion to inform and arouse our people.

In a word, every Christian ought to feel that the Commission was given to him individually, and that the obligation rests upon him to go if possible and to send some one else if he cannot go. Many individuals can pay out of their own means thirty dollars, the salary of a Bible Woman, one hundred dollars for a native preacher, or even six hundred dollars to pay the salary of a missionary. Every one ought to give even to the point of sacrifice. Why should our missionaries make all the sacrifices?

There are many others who, by using their persuasive powers, when they have but a little means of their own, can secure from their brethren the support of one or more workers on the field. Let us make the year 1909 glorious for this work in Mississippi. Let us pray that many may be added to our noble group of missionaries.

## Strong River Association.

Any one having minutes of this Association for the years 1855, 1856, 1858, 1862, 1863, 1864 and 1874 that will lend them to me at D'Lo, Miss., will enable me to provide some valuable historical matter for the next issue of the minutes. I will promptly return these minutes to the owners.

T. M. Kelly.

## Sontag.

Dear Record:

I want to say to your many readers that I am serving Shiloh Church, Lawrence county, for one-fourth time, and after praying for the guidance of the Holy Spirit I have fully decided to do a colportage and evangelistic work for the other three-fourths time, and any pastor or church or neighborhood wanting my services in meetings, may write me at Sontag.

I will say that my time at Shiloh is the fourth Sunday in each month, and my first meeting for 1909 is at Lawrence Creek Church, near Hackley, La., beginning third Sunday in January.

Brethren, pray for me that the gospel may have free course and that many sinners may be brought to Christ.

Your brother in Christ,  
 J. M. Sammons.

## A Good Closing.

Griffith Memorial Church, G. W. Riley, pastor, closes a good year, out of debt, with 58 accessions and State Mission collection taken for this year.

The last Sunday in the old year was a great day with them. Editor Bailey preached at 11 a. m. and Brethren S. R. Whitten and H. C. Tinney spoke at night. On Thursday night, the church observed "Watch Night." The speakers were Revs. Hutton, Crisler, Long, Alfred and the pastor. It was pronounced by many the greatest service they had ever witnessed.

On last Sunday, Brother McRea, our returned missionary from China, preached at 11 a. m. on China, "The Country, the People and Their Needs." It was a great sermon and the people were built-up on missionary lines. That part of the city is building up rapidly, and the church has a bright future.

## Our Opportunity.

Last Saturday, the Rehobeth Baptist Church passed a resolution to pack a box for our Orphanage and appointed a committee to correspond with other churches along the Alabama and Vicksburg Railroad east of Jackson in regard to sending a car load of supplies to the Baptist Orphanage. Other sections of our State have done this. Brethren, let us not fall behind in this great work of our Master.

We the committee, would suggest that Dr. Shipman of Meridian, Rev. W. P. Chapman of Newton, Rev. Sansing of Forest and Rev. Bryan Simmons of Brandon, make arrangements with the railroad authorities about shipping. Also to set the date, and inform the churches through the Baptist Record. Many of our churches perhaps, have already sent boxes, yet we know they will be glad to have a part in this great gift. We hope that every church within twenty miles of the railroad will send a box to gladden the hearts of those dear children. Brethren, if you could be at the orphanage when a car is received and see how these gifts are appreciated, it would make you a cheerful giver. Am sure that such a scene rings the joy-bells of heaven! Can't we send a great carload? We can, if we'll try! Beautiful are the hands that toil in our Master's service and happy shall be their souls throughout eternity!

May God help us to give as we have received! We hope to hear from others.

Give and it will be given  
 There a thousand fold!  
 God is pleased when freely  
 Give we goods and gold.

Carl M. O'Neal.  
 Pelahatchie, Miss.

Evangelist W. A. McComb lately assisted Rev. Cecil V. Cook in a meeting at Henderson, Ky. There were 55 additions.



### A Happy Event.

December the 17th was our marriage anniversary. The consideration shown us was not confined to the membership of our own church, but many others joined in making it one of the happiest occasions of our lives. The "shower" was abundant and was composed of high-grade and permanently useful articles.

This closes my eighth year with Brookhaven saints. God has smiled upon us during these years. No public mention has been made concerning salary during the year, yet the deacons inform me that it is fully paid.

I trust that the other pastors over our State are as happy as these godly and considerate people have made me and mine.

Your brother in Christ,  
R. H. Purser.

Brookhaven, Miss.

### Mt. Vernon.

Dear Record:

I cannot refrain from writing a few words concerning my work at Mt. Vernon, (Holmes county), which I must say is one of the best churches to be found anywhere.

The third Sunday in December closed my second year's pastorate, and was a day of great rejoicing. Pastor's salary paid in full, the first time in the history of the church. The church a month prior to this extended to the writer a unanimous call for another year. Under God we want this to be the greatest year of our life. There has been added to the church during our two years 27 members, built a new house of worship as good as can be found anywhere in the country and have made an advance in gifts and offerings of over 500 per cent., having given this year an average of \$13.63 per member. Should not any pastor feel proud when God honors him in this way?

In this field has labored such men as Rowe, Bailey, Ellis, Pittman, and last, the lamented David Burney, here he spent his last days, being pastor here when God called him home. We give God all the glory.

I ask the readers of the Record to pray for the guidance of the Holy Spirit to guide and direct us in all our work, and to bless my poor wife, who has been an invalid for two years.

F. R. Burney.

Huntsville, Miss.

### The Last Sermon.

Brother J. E. Wills preached his last sermon for us last Sunday, before leaving for China.

He has been faithful over his charge here, and we are reluctant in parting with him, and trust his work on the other side may be crowned with much success, and finally, when called to the Supreme Judge for His approval of work done while here, have this commendation, "Well done, good and faithful servant."

But while we are so loath to give up Brother Wills, we are stimulated with the thought that Brother Holcomb of Laurel, is to be in charge, and we are expecting great things of him.

### THE BAPTIST RECORD.

Thursday, January 7, 1909.

With best wishes for the success of the Baptist Record, and any other enterprise that may tend to the upbuilding of morality and Christianity, I am,

Fraternally,  
Jas. H. Aycock.

### Progress in Meridian.

Our churches in Meridian are progressing quite well for the times. The First is developing satisfactorily along several lines; especially in the Sunday School Department. Dr. Shipman is a pastor indeed, and his faithful work is telling in advancement. Pastor Hailey of Fifteenth Avenue, is another worker, with a family in the front rank—doing things.

Pastor Fendley is stirring up things at Forty-first Avenue, and Pastor Moore keeps things moving at South Side. With the help of the Board, Seventh Avenue, (Georgetown), under Brother Bryant, is gaining ground, overcoming losses from "holiness" inroads. The Highlands is pressing forward as best it can under fortnightly preaching and a live Sunday School.

Dr. Venable supplies churches in the surrounding country, besides attending institutes and writing on some books, possibly. Dr. Hackett still holds some of his former churches, and has taken some new, as far as able.

Brother Farish is always ready to supply a vacant pulpit, and to marry couples on application.

Brother Elliott is not permanently settled, but is at work, and knows how full well.

Some years ago, we had a city Baptist Church Union, which did a good work; it has been suspended, only; being regularly chartered. It ought to resume operations, and presume it will soon. Our Sunday Schools need it, and its council and advice is needed by our ten colored churches.

L. A. Duncan.

### A Home for Old Preachers.

I write to endorse most heartily Brother J. L. Johnson, Sr.'s, suggestion in the Baptist Record of a home in common for old and decrepid preachers. The thought is worthy of the man, and the man more worthy of the thought. We have a home for old soldiers, a home for old women, a home for the orphans; by all means, let's have a home for old preachers.

Yours,  
J. H. Whitfield.

Brandon, Dec. 21, 1908.

### D'Lo.

Yesterday we had a glorious closing out of the year's work here. We had splendid congregations at each service and eight accessions to the church; five by letter and three by experience. It is seldom the privilege of any pastor to serve a kinder or better people than I have served here for the last seven years; and they have seemed more appreciative this year than ever before. A few nights ago they gave us a splendid "pounding" that left our larder

full of good things, and our hearts full of gratitude.

I go the first of January to enter the Seminary at Louisville, for the last five months of the session.

Yours in love,  
C. E. Welch.

### A Flying Trip to Mississippi.

Twenty years ago, it was my pleasure to hold a week's meeting at Ackerman, Miss., and later to preach the sermon on the occasion of the dedication of their first meeting house. Since that day, a new road has come to the place, and the little town has grown to be a place of very considerable consequence, being a railroad crossing. The Baptists, finding their old meeting house outgrown and not large enough, set themselves sometime ago to build a new house, up to date. It has been ready for dedication several months.

In answer to repeated appeals from the brethren to come and preach for them on the occasion of the dedication of their new house, I slipped away for a few days over among my old friends. En route to Ackerman, I stopped over night at Newton. This is another railroad crossing where the new Clark Memorial College is just opening up, where we have two self-supporting churches. Wonderful have been the changes since I was there and preached with the venerable N. L. Clark. The town has grown in every direction, and the Baptists have grown. It was a great joy to stop over with my old friend and co-worker, Rev. T. J. Miley, pastor of the Second Church. This church numbers about 60 members and they have built a noble house of worship costing some \$13,000. It was a jumped up appointment, but we had some 300 people present. It was good to meet many of the friends of other years, and to learn from them of the progress of the cause throughout that part of Mississippi.

Saturday morning, I was off to Ackerman and reached that place a little after noon to find Pastor Nutt and his people ready for the service the next day. Sunday was favorable, and the house was packed in every part. It is in every way worthy of the growing town, a solid brick structure. The brethren have wrought heroically and well in this building. It was a joy to meet former friends and comrades, and they came from churches 20 and 30 miles around, and I came in contact with some who had been converted under my ministry years before. Pastor S. E. Tull of Greenwood, whose people are just launching a \$30,000 meeting house project, was present and re-inforced the occasion as was also Secretary Rowe, who is leading the Baptist hosts of Mississippi so grandly in their forward movement. There was a debt of \$1,600 on the house, and after the sermon, we sailed in, led by Pastor Nutt, to raise the debt. It was a beautiful collection, strong and steady was the pull. Up and up was the climb, until some forty minutes we reached the top of the hill, and the people were exceedingly happy. At night, we had another helpful service. Monday morning the writer started on his return to Texas.

I greatly regretted that I could not accept the invitations to Columbus, Kosciusko and other places to preach, but the whole

Thursday, January 7, 1909.

journey was a refreshment in mind, body and spirit. Everything in Mississippi is dear dear to my heart, and to see how the cause is growing and how the people are prospering is a delight.

Texas is doing something considerable, but it may be very seriously questioned whether Texas, or any other State is doing more according to resources, than Mississippi. I would gravely doubt it.

J. B. Gambrell.

### Reconciliation.

(A Story by an Old Pastor).

#### Chapter V.

In the congregation were some wild characters who had come only to hear the quarrel they expected. These rude young men were completely conquered. They had often said among themselves that religion was all a humbug. Some weak-minded women might be deceived and believe there was something more than human in it, but men knew better; it was all a pretense, put on for some purpose. Nothing real about it. When the whole assembly melted down in such an unexpected way and themselves among them and all in a spirit of reconciliation where they had expected only a quarrel spirit and when they themselves were moved by a spirit opposite to what they had ever felt before they had to give way. They had all their lives heard it said that all were sinners, but they did not believe it, and now they felt that they were sinners, condemned sinners and they had not given the matter enough attention in the past to know where to go now for relief. They were surely in trouble. The signs of God's presence were so plain that the church resolved to protract the meeting, and unanimously requested John to take charge of the music during the meeting. He would not consent until he had a free conference with the pastor, and had told him enough of his troubles that the pastor would understand his position. He told the pastor that he supposed that he would be excluded when the church met, and what the charge was, and by what evidence it was sustained, and that although he was innocent, he had no means of disproving the charge. He also told the pastor that his promised bride had cast him off. He requested the pastor keep secret what he had told him, and begged that he would not insist on his giving his name or former residence.

Such requests looked suspicious, but he gave reasons for it, and the pastor being a good judge of human nature and impressed by the work John had done already, agreed to comply with his request, and advised him to accept the work the church desired him to do and he consented. The pastor's main reason for taking the stand he did was that in past time he had been compelled to learn the methods of the whisky dealers. He was convinced that John was innocent, but realized that there was no way for him to prove it, and he knew that many whisky dealers would not hesitate to commit murder to get a man out of their way whom they dreaded, if they could find him. John stayed and helped till the meeting closed, and enjoyed it more than he had thought possible.

The pastor had no ministerial help, but he had what was much better. The Holy Spirit was there, and really did the work,

### THE BAPTIST RECORD.

using the pastor and John as instruments and they had a precious meeting. Fifty persons were baptized at the close of the meeting, and the church was in every way in better condition than for many years past. John's services gave great satisfaction, and before he left, he assisted very much in the organization of a Sunday School and in instructing the teachers how to study and to teach and started the organist, at her request, on a line of study and practice which soon made her a better organist than she or the people thought she ever could be. The people had learned to love him and as they did not know his name they gave him one of their own selection and he was known among them as The Reconciler. When he left this neighborhood, he went to a large city, and obtained employment in a large wholesale dry goods house and remained some time.

He wrote sometimes to his parents, but requested them to keep his whereabouts strictly secret.

In the meantime how were matters going on at Conmore? Bad enough. John was excluded from the church, and tears and sobs from nearly all the members.

Peter Ellis and Jack Ensley were highly elated at the success of their wicked scheme, but they did not let anybody else know it.

Peter tried his utmost to win Minnie, but he could make no progress. She treated him respectfully, as she did all others whom she knew nothing against, but she gave him plainly to understand that he could never be any more to her than he then was.

Minnie had had a serious illness as soon as she realized that John could never be hers again. In twelve hours after she was taken, she was delirious, and remained so two weeks. In her delirium she would call John back to her, and beg him to forgive her. Her mind was gone, and her heart spoke without restraint. Except in one particular. It was only when her parents or John's mother were with her and no other person present, that she would speak of John. The old family physician was somewhat puzzled. He knew that the symptoms indicated that the attack was caused by some extraordinary nervous strain, but he knew of nothing which could have produced the strain. He had known Minnie all her life and considered her nervous system as strong and equable, and as little liable to shock or overstrain as that of any one. Hence, he was surprised and somewhat puzzled, till one day, after visiting Minnie, he went by Mrs. Caldwell's on his way to see another patient. Before he passed the gate, Mrs. Caldwell called him and stopped him at the gate. She hurried out to meet him, and asked after Minnie's condition, and when the doctor told her, she said: "Doctor, there is one thing that maybe you don't know; that possibly you ought to know about her case. I know she has had the severest shock and mental strain of her life, and I believe that has caused this sickness."

"Thank you," replied the doctor. "That clears up a matter that was puzzling me. You are right."

She then told him what she knew about how matters had gone on between John and Minnie, and she knew about all they themselves knew. The doctor then said:

"That clears up some other things. I was wondering what John went away for, but I see now. And I believe the story about John is a malicious lie, but how can it

be proved? Somehow, I feel like Ellis and Ensley made it for some purpose, but I can't imagine what. If we could prove it to be a lie and bring John home, it would do Minnie more good than all my shop, but I don't see any way to prove it false."

"If we could," said Mrs. Caldwell, "we don't know where John is."

"Well, well, it will not do to raise hopes which would be disappointed. That would be worse for Minnie than what has happened," and he went on his way.

Minnie's sickness continued until two weeks after she was taken. The doctor saw that the crisis had come. So he remained all night by her bedside, watching every symptom and giving every dose of medicine, for he loved her as if she were his own child. About day break he sent everybody out of the room, and watched the last hour alone. Just as the first rays of sunshine pierced the shadows in the room, Minnie opened her eyes and seeing the doctor and the sunshine, she whispered, "Oh, the beautiful sunshine once more." "Do you know me?" asked the doctor. "Yes, thank you." He then gave her some medicine and said, "Lie quiet now, your business is to get well, I am sure you will do it."

He then stepped into the room where her parents and Mrs. Caldwell were, and taking them to the farther end, he said, "Can you bear good news quietly?" "Thank God!" said Mrs. Caldwell in a low tone. "Be quiet and you may see her now," said the doctor, "but you must make no noise."

He then took them into the sick room, where Minnie was sleeping a quiet, healthy sleep.

"Let her sleep as long as she will. She will get well now, thank God I will sleep a little. Whenever she wakes, rouse me." From that time, Minnie gained strength every day. One day, the doctor was at the post office, and saw a letter addressed to Mrs. Caldwell, and knew the handwriting. He took it, and carried it to her. If she could bear more good news.

She replied, "Yes, you have news from John. I know you have. Let me have it quick."

He gave her the letter. She read it and said, "Thank God, he is well and writes just like John. You may read it, but tell nobody. That is his request."

He was then in the city, and said nothing about the meeting he had taken part in on the way.

(To be Continued.)

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### Pistols, Poison, Liquor and James Boys' Literature.

The above was administered to me several years ago in a full dose, and I can taste it and feel its effects yet.

It came about this way: I was selling Baptist Doctrine published by C. R. Barnes & Co., of St. Louis, and they wrote me that while they did not publish many books, they were in the best book market in the world, and would take pleasure in sending me anything I wanted.

I found a customer that did not want anything but a copy of the James Boys. So I placed that with my next order and directly I received a postal in a bold hand saying, "We do not deal in Pistols, Poison, Liquor and James Boys' Literature. It was a sure hit, but I did not sulk a bit. I saw at once the class I was in. There was a mutual tone that made it all harmonize.

### Anti-Mission, Gospel Mission, Anti-Board, Conditional Election, Unconditional Election, Fuss and Fatalism.

The above really needs no comment. This class are unapproachable, they are void of reason.

This also may have a bitter taste in somebody's mouth, but you need not sulk either, or spit too loud, you would only identify yourself. Remember sonics and alternatives are not supposed to taste good or hyssop to make you feel better for the time being, yet people sometimes need purging, followed by alternatives and sonics.

See Eph. 2:1-14 15, 16, 17, 18. Acts 16:31. Rom. 1:16. John 3:16, 15, 16, 12:32. Rev. 22:17, 18, 19.

The mutual tone in this class is the covenant of life that God made with Abraham, which made Abraham alive unto God and all the world besides were dead. See Matt. 22:32, and the middle wall, defines the election on which that arrangement stood and lived, and when it was broken down the covenant of life extended to all the world, and they who were dead were quickened into life. Now if you preach election you build again the middle wall and destroy the gospel of peace which Jesus preached, which is God's power to save, and leave the world dead again in trespasses and sin.

James L. Arnold.

### Santa Claus.

The Baptist Record comes each week To Bradford, Tennessee. It's full of newsy gospel truth That's worth so much to me.

But this week's paper has some lines That fills my heart with pain, They're full of things that can't be true Tho' O'er a good man's name.

It's the old story of Santa Claus. With the good deeds he's done, Which is not true; this falsehood takes The honor from God's Son.

I had a sad experience once, I told my little boy The omnipresent Santa came To bring the children joy.

Ah, now, I see his precious face, A tear in each bright eye,

With questions of this Christmas-god Of which I'd told a lie.

I confessed my wrong, told him the truth Then prayed my God forgive, And O, how glad I am today, For he had not long to live.

My little boy's in glory, now, With saints his voice to raise, Not in a song of Santa Claus, But in the Saviour's praise.

—J. A. Bell.

Bradford, Tenn., Dec. 26, 1908.

### The Majesty of the Law.

Governor W. J. Northen delivered before the late Georgia Baptist Convention an address on "The Majesty of the Law," which I wish every citizen of the South could read. It was recently published in the Golden Age. Can the Baptist Record not reproduce at least parts of it? A splendid address it was, and timely. The distinguished former governor of Georgia, it is nothing against him that he is a consecrated Christian and a Baptist—sounds a note of warning it were well to heed.

One who has given any measure of thought to passing events cannot have failed to note widespread lawlessness in the South. Every day's paper brings to our notice the record of crime. There is too, an increasing disregard and disrespect for the law of the land. This feeling manifests itself in the prevailing belief that public opinion is above law and should be given precedence over law, where there is any conflict. This idea had its inception in our section, in the days of carpetbaggers and reconstruction when local government was in the hands of incompetents and enemies, and its most potent endorsement in lynching bees led by respectable citizens. The time was, and is, when the man who raised his voice against a mob, was accused of being an apologist for the negro criminal whose life was summarily taken.

A few days ago a citizen of Indiana in conversation with the writer, made the charge that there is more illiteracy, and as a consequence, more crime in the South than any other section of the Union. I did not accept the gentleman's statement, and he undertook to prove it by statistics; I cut the argument short, for fear he should succeed. I am well aware that we have our peculiar burdens greater perhaps, than those of any other part of the country; and I believe too that no less reprehensible are the outcroppings of crime in other sections, in greed, graft, grinding selfishness and sin in high places. Yet I suspect there is less fear of and respect for law in our beloved Southland than in any other part of the civilized world. Others resort to subterfuges to evade the law, we boldly and contemptuously brush it aside.

Unless the public conscience is aroused our boasted civilization is doomed. In a Republican government, where the power resides in the people, the stability of the law and order can be no surer than the intelligence and virtue of the masses. Intelligence, morality and reverence for constituted authority are the cornerstones of our government. Time was when safeguards had to be thrown around one charged with crime to secure for him justice; it is now difficult to secure even a mild enforcement of the statutes. Personal liberty seems to have "run amuck." Our courts are too

slow, and lawyers are given too much latitude for manipulations, by which justice is defeated and the guilty go unpunished.

We are taught in God's word that the "powers that be are ordained of God." Again, says the Apostle Paul, "Put them in mind to be subject to principalities and powers, to obey magistrates," etc. This consideration, together with the well-being of our country demands that we respect and obey our laws, and give support and encouragement to our officers in the discharge of their duty.

It has been said, and is true generally, that evils come by evolution and reforms by revolution. It is an undeniable fact that sin is insidious and ensnaring; and mankind are slow to apprehend approaching dangers and are disposed to suffer evils until shocked and aroused to sudden revolution by some bold, arrogant and intolerable outbreak of crime. Eternal vigilance is as much the price of morality and respectability as of liberty.

I take this occasion to commend the recent utterances of the Record on the unwisdom of hasty and indiscriminate pardons of convicted criminals. The interests of society require that every person convicted in a fair trial, of a crime, pay the penalty which the law imposes. That he has repented of the deed is not sufficient reason for his escaping the penalty for his wrong-doing. A compassionate impulse would incline any governor to extend clemency to a prisoner, the bigger and nobler the heart of the man whose sympathies are appealed to, the harder is his fight to keep judgment from being overthrown by pity. For this reason, I believe it would be better to limit the governor's pardoning power.

I appeal to the Christian citizens of Mississippi to rise up in their might and stay the march of crime and lawlessness, and reset the foundation stones of our government. Will not some brother be able enough and brave enough to sound the battle cry in Mississippi as has Governor Northen in Georgia? Let our next Baptist State Convention speak out for the majesty of the law.

H. D. Wilson.

### Just Like Them.

The W. M. Society of Mt. Pisgah Church, at Pocahontas made a Christmas present to their pastor of \$20.00, to buy a suit. It is just like those people, this being the thing that they have repeatedly done.

### Louisville, Ky., Letter.

Christmas was a beautiful day and passed off quiet in Louisville. While we had not the pleasure of being in the homes of our many friends in other States, yet Mrs. Justice and I were very kindly remembered by many of them on that day. Among the things were a fine turkey gobbler, weighing 20 pounds, from Brother Alvin Lott and wife, Oloh, Miss.

And what shall I say of the boxes of cookies and other tokens of friendship. From Mrs. C. C. Prescott, Claude, Miss., Mrs. Missouri Dunaway, Darbon, Miss., and Mrs. W. J. Miller, DeQuincey, La. I only say, among the many things contained in these boxes were whole boiled hams, chickens, hog-head

cheese, and finest cakes of almost every conceivable kind and variety. Wish I could tell it all—but enough to say we had a fine Xmas dinner.

I had the honor of being pastor of these dear saints. I know them to be among God's very best.

Words fail us to express how profoundly thankful we are for these tokens of friendship.

The Gay lectures begin here on the 28th of December. A great opportunity in a great school. I hope to meet many of the pastors here at that time.

God bless the work and workers.

J. J. Justice.

615 W. Broadway.

### What Henry Jacob Believed.

1604-1605.

From "The Review and Expositor," I find some facts concerning the above-mentioned character and his faith that all will do well to study.

He was sent to prison for publishing a book entitled, "Reasons Taken out of God's Word, and the Best Human Testimonies, Proving a Necessity of Reforming our Churches of England." Then follows:

Question: What doest thou believe concerning man?

Answer. All men, by nature, are (1) Wholly corrupted with sin through (2) Adam's fall; and so are become (3) bond-slaves to Satan, and subject to eternal damnation.

Q. What means is there to escape this damnable estate?

A. The holy and heavenly means of salvation given us of God of 2 sorts. Principal and instrumental.

Q. What is the principal means?

A. The principal means is Jesus Christ, (yea indeed, the (1) whole Author being the eternal Son of God and also true man, who, perfectly alone, by himself, accomplished all things that are needful for the salvation of mankind. Heb. 12:2; 1 Tim. 2:5; 1 Cor. 3:10; Acts 4:12; John 14:6; Isa. 42:8; 1 Tim. 3:16.

Q. What are instrumental means of salvation?

A. They are of two sorts: Inward and Outward.

Q. By what Inward means is a man made partaker of Christ and his benefits?

A. A man of a "contrite and humble spirit by faith alone apprehending and applying to himself (2) (sic) Christ in his (3) main offices (that is, as he is our Prophet, King and Priest), with all his merits in them, is justified before God and sanctified.

This answer is squarely on the Baptist platform today as against Hardshellism on the one side—claiming falsely to be primitive and Arminianism on the other extreme.

A penitent sinner is thus "justified and sanctified by faith alone." This comes nearer expressing my views of the scriptural doctrine of justification and sanctification than anything I have seen in any of our modern confessions of faith. Paul says: "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30.

I do not believe that sanctification is a

progressive work any more than justification or redemption is. My sanctification is not in myself, but in Christ. What we sometimes call sanctification, and what may be called sanctification in the Bible in places is that figure of speech known as metonymy—putting the effect for the cause. In other words, when we speak of a Christian's growth in grace by eliminating the wrong and doing the right—this is not sanctification, but rather a consequent of sanctification. I understand that in salvation the inner man is completely saved and sanctified momentarily. But that the outward or natural man or nature is not saved or sanctified until the second coming of our Lord. Paul speaks of it in the 8th chapter of Romans as the "redemption of the body"—this I understand to be momentarily, also—"in a moment, in the twinkling of an eye"—The redemption and sanctification of the soul takes place at the same time, by faith—and the redemption and sanctification of the body takes place at the same time, by the resurrection.

Well, then, you say where does good works come in? "For we are his workmanship, created in Christ Jesus unto good works," Eph. 2:10.

We are created to work—new spiritual life works, but do these good works cleanse the soul? No, for it is already clean. Do they cleanse the corrupt nature? No, not in part, nor in whole, or that part so cleansed would not die; and again you would have a body partly sanctified before it was redeemed—for certainly the body is not redeemed till the resurrection according to Paul. Hence how superficial is that view of sanctification which makes it leaving off

certain evil deeds and doing certain other righteous ones. These things are rather the results of inner sanctification of soul than sanctification itself. Our complete sanctification is in Christ.

Paul says in Col. 2:10, "And ye are complete in him." Not complete in self—but in Christ. "It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." 1 Jno. 3:2. We shall then be complete in ourselves. It is very unsatisfactory to teach a progressive sanctification—making the resurrection complete what we failed to do before death for at best death will find our bodies only partly sanctified and not saved at all, which is a theological monstrosity.

I am so glad Henry Jacob has helped me to some light on these great doctrines.

W. Alex. Jordan.

Yazoo City, Miss.

That splendid preacher and matchless pastor, W. C. Grace, of Gulfport, is rejoicing in the rapid progress of civic affairs and Baptist progress in his city. Church building will be pushed—the people are full of the missionary spirit and give liberally—pastor's salary promptly paid through the bank, and they show their pastor every consideration he could ask. He deserves it all.

After 40 years' faithful and prosperous work as pastor of the church at Rutherford, N. C., C. B. Justice resigned. The church is in prosperous condition.

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Jackson, Miss.



## WOMAN'S WORK

Mrs. Julia T. Johnson, Editor.  
P. O. Clinton, Miss.  
(Direct all communications for  
this department to Clinton, Miss.)

**Woman's Central Committee.**  
Mrs. J. A. Hackett, Meridian,  
President of Central Committee.  
Mrs. W. R. Woods, Meridian,  
Miss., Secretary of Central Com-  
mittee.  
Mrs. W. S. Smith, Meridian,  
Miss., President of Sunbeam  
Work.  
Mrs. Martin Ball, Winona,  
President of Young Woman's  
Auxiliary.

**Officers of Annual Meeting.**  
Mrs. J. D. Granberry, Hazle-  
hurst, President; Mrs. Paul  
Smith, Meridian, Vice-President;  
Mrs. G. W. Riley, Jackson, Re-  
cording Secretary.

**Topic for January, 1909:**  
The Great Missionary Movements  
of the Last Three Decades.

**What the New Year Brings.**  
"New Year, what have you  
brought us?  
Gifts for good or ill."  
"Take your choice," he answers.  
"Be it as you will.  
Sorrows borne with patience  
Benisons impart,  
But there are no blessings  
For a thankless heart."

Standing at the portal  
Of the opening year  
Words of comfort meet us,  
Hushing every fear,  
Spoken through the silence  
By our Father's voice,  
Tender, strong, faithful,  
Making us rejoice.

He will never fail us,  
He will not forsake  
His eternal covenant  
He will never break  
Resting on His promises  
What have we to fear?  
God is all sufficient  
For the coming year.

—F. R. Havergal.

### For COLDS and GRIP.

HICKS' CAPSULES is the best remedy—re-  
lieves the aching and feverishness—cures the  
Cold and restores normal conditions. It's il-  
lud—effects immediately, 10c, 25c and 50c at  
drug stores.

The Young People's Missionary  
Movement has had permanent or-  
ganization scarcely four years.  
Its plan is to co-operate with any  
organization in any evangelical  
denomination, having as its object  
the enlisting of young people for  
service. Too long has this mighty  
force been lost sight of in Christ's  
kingdom. The indications now

are that young people have joined  
the grand army of Christian sol-  
diers.

The Student Volunteer Move-  
ment for Foreign Missions found  
its beginning among a band of  
young people at Mt. Hermon,  
Mass., in 1886. President McCash  
of Princeton, said of it: "Has  
any such offering of living young  
men and young women been pre-  
sented in our age, in our country,  
or in any age or in any country,  
since the Day of Pentecost?" This  
missionary movement has touched  
in some way, about one thousand  
institutions of learning in North  
America. Before January 1, 1906,  
2,953 volunteered missionaries had  
sailed to foreign fields.

### The Layman's Movement.

In 1806 some students of Wil-  
liams College were holding a pray-  
er meeting in an open field, and  
a storm coming on, they were  
driven to the shelter of a hay-  
stack. From the influence of this  
meeting, it is thought, came the  
spirit of modern missions in Amer-  
ica. Some earnest Christians of  
the Fifth Avenue Presbyterian  
Church, New York, celebrated the  
centennial of the Haystack Prayer  
Meeting in Nov. 1906. It was  
impressed upon those present that  
the greatest barrier to the pro-  
gress of missions is the indifference  
of laymen. One hundred years  
before Samuel Mills had said,  
"We can give the gospel to the  
world if we will." In the latter  
meeting Samuel J. Capen, full of  
missionary fire, said, "We can do  
it, and we will." There came into  
birth the Layman's Movement,  
having as its aim the giving of  
the gospel to the world in this  
generation.

### The Missionary Box of the Missis- sippi Association.

The box packing for Rev. John  
Crain of Hugo, Okla., took place  
at Gloster, Miss., on Nov. 3rd. and  
the box was shipped on the 7th.

The following churches were  
contributors:

Mars Hill	\$ 11.35
Ebenezer	35.90
Memorial	9.00
Providence	26.50
Gillsburg	3.90
Mt. Vernon	3.10
Berwick	4.75
Liberty	51.05
Mt. Zion	18.00
Centerville	18.00
Gloster	77.86

Total \$259.41

I enclose letter from Brother  
Crain on receipt of box.

Mrs. H. H. Ratcliff,  
Vice-President.  
Gloster, Miss.

Hugo, Okla., Dec. 10, 1908.  
Mrs. H. H. Ratcliff,  
Gloster, Miss.

Dear Sister:

The box arrived well filled with  
our needs. Yes, it did supply us  
with the things that we needed,  
and I beg that all of the contribu-  
tors to this, accept our gratitude  
for their interest in us. You can  
never know the help this is to us  
in this world; it will only be  
known in eternity.

The Lord said, "It is more blessed  
to give than to receive," but  
if you received half the joy that  
we did, you are happy over your  
gift. If you could have been here  
when the box was opened, and  
have seen the joy in the faces in  
our home, you would have received  
more joy.

So we thank God and take courage  
to go on and suffer the priva-  
tions here until the end.

Tell all the brethren and sis-  
ters of the Association we send to  
them Christmas greetings, and  
happy New Year to them all and  
pray that our Heavenly Father  
may bestow rich blessings upon  
them in all their work and in  
their homes. Yes, when you are  
enjoying your nice homes, and  
meeting houses remember we, your  
missionaries, out in this waste  
field are struggling hard to estab-  
lish our Master's Kingdom, so re-  
member us in your prayers.

The girls were delighted with  
their hats and dresses. Yes, all  
are pleased and happy.  
God bless you all. We remain,  
Yours in Christian love,  
John Crain and Family.

### A Christmas Gift to Christ.

Dear Sisters:

For a number of years you have  
seen fit at Christmas time to re-  
member your Lord by contribut-  
ing to the great work of missions  
in China. After having gone to  
this great Empire where hundreds  
of millions of people dwell, and  
seeing their condition and need of  
Christ, I feel more than ever like  
coming and saying to you, help  
them for Christ's sake. In heath-  
en lands especially woman has a  
very, very hard lot. It begins  
from the time she is born, and con-  
tinues all through her life. God  
meant her to be man's companion  
and equal, creating her to be a  
blessing. Satan takes delight in  
pulling her down and crushing  
her heart and life. When the  
Christ enters the heart and home,  
woman's lot is entirely different.

It becomes the million women and  
girls in the churches of our Con-  
vention to arise and help cast off  
the yoke of bondage which has  
bound these million of your sis-  
ters. A good beginning has al-  
ready been made in the work in  
China, but only a beginning.  
Morrison labored seven years for  
one convert, and after twenty-sev-  
en years of service, saw only four.

### BANNER BARGAIN IN WATCHES.

Double stock, 20-year, gold  
filled cases, plain or newest en-  
graving, thin model, 11-jewel  
movement, American manufac-  
ture.

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Today, thousands in China rejoice  
in the name of Christ.

The women missionaries are do-  
ing a great work by going from  
house to house and teaching of  
His love, and also by gathering  
women, girls and boys into schools  
and teaching them His blessed  
gospel.

The needs of the work are very  
great. Our missionaries must  
have homes, chapels, school hous-  
es, hospitals, printing plants, in  
order to do most effective work  
for the Master. (Shall we expect  
those who have gone to the front  
to make all the sacrifices? Last  
year you made a good advance in  
the Christmas offering, but owing  
to the great needs, and consider-  
ing God's manifold blessings on  
the work in foreign fields, as well  
as on us here in the home land, I  
trust you will make such an offer-  
ing this year as you have never  
done, and thus help forward our  
Lord's cause and warrant His  
blessed approval. Some cannot  
give much, and yet there is not  
one sister among us who cannot  
give as much as the widow who  
gave her two mites.

Just as I started this letter,  
here comes a letter from a  
good sister which so thrills  
my heart I know not hardly what  
to say. It has in it a check for  
\$1,000, and this good, earnest, no-  
ble woman begs that her name  
shall not be mentioned. And here  
is another letter which came with  
it, from a consecrated, devoted  
sister which tells of a gift of \$15  
which she has raised from a little  
"Helpers' Band" to assist a poor  
girl in school in China. In writ-  
ing of those who give, she says,  
"They are little, poor children,  
and are very much interested.  
They each raised a few hills of po-  
tatoes last year, and this year, and  
helped to make that money." Did  
not the Lord so time these letters  
as to come to me just as I was  
starting to write to you? I have  
confidence in my sisters that they  
will help forward this work of our  
Lord. You have helped and you  
will help again. Let us talk to  
each other about this offering.

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If you want to secure a \$60  
**LIFE SCHOLARSHIP**, by copy-  
ing a chapter in the Bible, write  
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of Johnson Grass or other noxious  
seeds. 80 cents per bushel,  
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\$9. per 100 pounds.  
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Treatment destroys growth and elimi-  
nates the disease from the system. Free  
book "Cancer and Its Cure" and 125-page  
book of testimonials from cured patients in  
every State in the Union. No matter how se-  
rious your case, how many operations you  
have had, or what treatment you have taken  
don't give up hope, but write at once for  
my books.

**DR. JOHNSON REMEDY CO.**  
1235 Grand Ave., Kansas City, Mo.

Let us prepare for it, and when  
the offering is made at the close  
of the year, let it be indeed a  
thank-offering to God not only for  
the blessings of the year which  
is closing, but especially for the  
blessings which have come to us  
through Christ His Son in this our  
own Christian land, and may  
China receive the touch of your  
heart through your gifts, and  
some poor lost souls hear of God  
and turn to Him. The master has  
said, "Inasmuch as ye did it unto  
one of the least of these my breth-  
ren; even these least, ye did it  
unto me."

Yours fraternally,  
R. J. Willingham.

Go.

The very last command our Sa-  
vior gave to his disciples before  
he ascended to the Father was,  
"Go ye into all the world and  
preach the gospel to every crea-  
ture, beginning at Jerusalem. No-  
tice, he does not say ending at Je-  
rusalem, but, beginning at Jeru-  
salem."

What is the thought here ex-  
pressed? Begin here at home, en-  
thuse the people, instruct and pre-  
pare them for service, and then  
send them out. How was it there  
at Jerusalem? The Word says  
that every nation under heaven  
was there observing a feast. Our  
Lord had ascended, the Holy  
Spirit had come, and under his  
overpowering influence Peter  
preached that mighty sermon and  
thousands were saved. What hap-  
pened next? Did they go quietly  
home and say nothing about it?  
Not so—their enemies said, "They  
have turned the world upside  
down with this hated doctrine."

How is it here in our Jerusalem  
our own America? Let me give  
you a few figures: In the years  
1906 and 1907 there came to our  
shores 2,386,084 foreigners, repre-  
senting every nation under heav-  
en. What will we do about it?

We didn't invite them here!  
"I'm not my brother's keeper!"  
Ah! but is that the Christ spirit?  
Hundreds of consecrated men and  
women are giving their lives to  
this work. These foreigners  
flock to the large cities, and what  
think you would be the conse-  
quences, were it not for those no-  
ble soldiers of the cross, our city  
missionaries and slum workers?

Now comes the question: How is  
this work to be carried on?  
They need mission chapels. They  
need mission teachers and Bibles  
and Christian literature.

Where is this to come from?  
Now it gets to us, we can't go to  
these cities and do this work, but  
we can give of our substance and  
our prayers.

Let us therefore "pray the  
Lord of the harvest to send forth  
laborers into the harvest." The  
Lord raises up the laborers, and  
we, the W. M. U., can help to  
send them, help to support the

Training School that prepares the  
workers for their work.

Oh, friends, let us not feel this  
a duty, but a privilege to take  
part in this world evangelization.

A story is told of a little boot-  
black who lived in one of our  
large cities, who belonged to the  
night mission school, his earnings  
amounted to about \$2 per week,  
on that meager amount he sup-  
ported himself and mother, and  
put by a few pennies for his Lord.  
During the summer months the  
school took vacation and the  
"teacher" went out to gather in  
means for the coming winter's  
work. The "teacher" had just  
returned to the city when he re-  
ceived word to come, at once, to  
a certain old "ram-shackle" ten-  
ement in one of the slums, that  
Harold, the little boot black had  
been seriously injured by a run-  
away team. The "teacher" went,  
and when he had sealed the rick-  
ety stairs, he reached a bare, home-  
ly room, and there lay poor Har-  
old, torn and bleeding, but hap-  
py and trustful. "Teacher," he  
said, "I'm going, but I want to  
give over God's money 'fore I  
go," and he fumbled up and  
reached a little ragged coat that  
hung on the bed post, down in a  
pocket was 76 pennies he had put  
away for God. "Harold," said  
the teacher, "now that you're go-  
ing, hadn't I better give this to  
your mother?"

"Oh, no, Mam's willing for  
God, what saved us, ken take care  
of Mam, and I want you to send  
it to help save the poor China-  
men."

The next day at the funeral,  
there was a strange assortment of  
people gathered, who had felt the  
Christian influence of this little  
Christian bootblack. The "teacher"  
told of Harold's noble self-  
sacrifice and at the close, two  
Chinamen went up, and each  
dropped a dollar in the sorrowing  
mother's hand. "Harold love  
Chinaman soul; Chinaman no see  
mother suffer."

I could tell you many other in-  
cidents how the ignorant and low-  
ly are made strong in the Lord  
by the untiring efforts of our mis-  
sion workers.

Now, let us come to our own  
home, even to Stonewall.

How can we be missionaries to  
Stonewall? In many ways. My  
friends, do you ever insist on those  
who know not Christ as their Sa-  
vior, going to church where the  
gospel is preached? Do you ever  
visit the poor and needy and en-  
courage them with friendly greet-  
ings? Do you ever speak to your  
servant about her need of a Sa-  
vior? And mothers, are you a  
missionary to your own son, your  
own daughter? If not, you are  
not faithful to the trust God has  
given you. Let each one of us  
determine to do more for the  
cause of Christ than ever before.  
Let us work while it is yet day,

## JELL-O

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Every one of the seven Jell-O  
flavors is so good that, as ex-  
plained in a former announcement,  
no one has ever yet been able to  
determine which is best, and no  
mistake is possible if a choice is  
made at random.

With a great many ladies the  
Chocolate flavor is especially pop-  
ular. One of the favored recipes  
is this one for

### CHOCOLATE WALNUT JELL-O.

Dissolve one package Chocolate Jell-O  
in one pint of boiling water. When it  
begins to harden, add one-half cup Eng-  
lish walnut meats and half a dozen figs  
cut up fine. Set away to become firm  
and serve with whipped cream.

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for the night cometh when no man  
can work.

If we spend a life busy in the  
Master's service, when the sun  
of our lives is about to set, we'll  
not be anxiously wondering,  
"Will there be any stars in my  
crown?"

Mrs. W. A. Lusk.

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treatment of cancer. It is not in an experi-  
mental stage. Records of undisputed cures  
of cancer in nearly every part of the body  
are contained in Dr. Leach's new 100-page  
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cer and instructs in the care of the patient;  
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## Southeast Church, Columbus.

The Southeast Baptist Church, Columbus, had a crowded house Thursday night, Dec. 24th. In attendance for the Christmas tree, for the Sunday School children of the Southeast Baptist Church.

After devotional exercises, conducted by the pastor, we proceeded to take the presents off and present them to the children, which continued until about 9 p. m. On leaving the church, I found that about two-thirds of the congregation were going home with the pastor.

On our arrival at the pastor's home, we were invited into the dining room, where a sight met our gaze that made our hearts well up with praise to God and thanks to our dear brethren and sisters.

The table was covered with all kinds of good things.

In the center of the table was a large, fat turkey ready for the oven, and all the balance of the table was covered with sugar, coffee, canned goods, and in fact, almost everything you could mention in the way of eatables.

Next we were invited to the coal bin, which was found supplied with coal by a Brother Baptist Deacon; though not a member of the Southeast Church.

This brother's heart is in the right place.

We then found our wood shed had been replenished by another dear good Baptist Brother, who is not a member of our flock here.

We were so rejoiced that we could not find words to express our gratitude.

With bowed head we returned thanks to God, and then, as best we could, tried to thank our dear brethren and sisters and other friends for this expression of their love.

It is a joy to us to live and labor with such noble Christian people and we pray God's blessings upon them.

May He help me to be worthy of their love and confidence and may we be the instruments in his hands of doing much for the advancement of His kingdom and the salvation of souls, is the prayer of his servant and your pastor,

J. H. Newton, Pastor,  
Southeast Baptist Church,  
Columbus, Miss.

Virginia Institute, Bristol, Va., which has students from all parts of America, opens after the holidays on Jan. 12, 1909. A few vacancies are left in the Marymoor building which may be secured by prompt application. Classes will be reorganized at the opening and new students may enter to advantage.  
J. T. HENDERSON, Pass.

## Church Union.

The old motto, "In union there is strength," is true in many respects. Churches can have their usefulness and power greatly increased by a union with other churches of the same faith and order. A union implies equality

in all principles, otherwise it can be nothing more than co-operation on certain things upon which there is agreement.

There is danger of running into centralization, denominationally; thus destroying the independence of the churches. To avoid this, which is sometimes a temptation in cities, it is best to multiply churches occupying important points in advance of the population. Let these be formed into a union for mutual help and development, encouraged by the stronger bodies with money, and service—a duty—rather than support an idle membership.

Baptists have lost ground by depending upon the numerical strength of large churches; for such gather those who "would be at ease in Zion," and leave a few to bear the burdens and do the work. Development is almost impossible in masses; individuality is necessary. On the other hand a number of small bodies are "provoked to good works," while learning something from each other.

We unite in Associations and Conventions; retaining our individual organization independent, while increasing our ability to be "doers of the Word." It is by such combinations only that we can obey the Redeemer's last command to "Go into all the world and preach the gospel to every creature." Drones shirk this duty altogether; sometimes by hiding in large churches, sometimes pleading poverty.

Again, pastors must go to the people; an assistant will not answer—if we want visits, we must pay visits. Everybody cannot "come to church," others will not. Poor people do not feel at home in expensive houses of worship, and do not fancy modern forms and ceremonies—invitations. Too often the pulpit is to entertain, not to teach the Word of God. Further, too much money is put in monumental houses, instead of in hearts and souls, to lead them to Christ and prepare them for labor in the vineyard of the Lord.

L. A. D.

## For HEADACHE—HICKS' CAPUDINE.

Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c, 25c and 50c, at drug stores.

## Conversion of Our Sunday School Children—How it May Be Secured.

Having been requested to write upon this subject—let us consider first in what does the conversion of a single child consist?

## What Is Conversion?

But One is qualified to answer. His reply is John 3:5, R. V., "Verily, verily I say unto thee, Except one be born of water," (meaning repentance. John's baptism, Matt. 3:2,6, Mark 1:4, Acts 13:14, and Christ's first teaching, Matt. 4:17) "and the Spirit, he cannot enter the kingdom of God," and (v. 6), "that which is born of the Spirit is spirit."

Conversion therefore consists in a new spirit being born in the repentant soul of a child (or man), through the action of the Holy Spirit.

## Who Leads to Repentance?

Who is it that, striving with the hearts of the children of men, brooding over their souls, and with His tender offices, wooing and winning some, and with His keen sword of truth, piercing the souls of others, convicting them of sin, incites them both, to turn unto God, willing to obey Him? God and the Saviour, who alone are qualified to answer, reply: Gen. 6:3, R. V., "My Spirit shall not always strive,"—showing that at times He does strive,—"with man;" and John 16:8, R. V., "And He" (the Holy Spirit), "when He is come, will convict the world in respect of sin." We see it is the Holy Spirit, who leads the heart Godward.

## How Futile Is Unsided Human Effort!

Since conversion is to be "born of the Spirit," and since it is the Holy Spirit who stirs to repentance,—is it not perfectly clear that no human being, no set of human beings, no, not all men on earth combined, could convert the soul of even a single little child? How futile then is unsided human effort!

## The Problem.

The problem therefore resolves itself into this: How can this action of the Holy Spirit be brought to bear upon the heart of man or child?

The Holy Spirit, except when grieved away, is ever willing to

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act, and, of course, He can act direct, as Christ did on Saul of Tarsus. But usually it is through some man, woman or child, that He works upon the hearts of others.

## The question therefore resolves itself into this, How can we be fitted for the Holy Spirit to act through us?

## How the Saviour Solved It.

This is exactly the problem that the Saviour met when leaving earth: How to convert men after He had gone? and how to fit His disciples for the Holy Spirit to work through them? How did He solve it? As no one can hope to improve on His method, let us see what course He pursued. Just before parting, He told them, Behold, I send forth the promise of my Father upon you; but tarry ye in the city until ye be clothed with the power from on high." (Luke 24:49, R. V.): and "Ye shall receive power when the Holy Spirit is come upon you." (Acts 1:8, R. V.). Power was what they needed, and power was what you and I need. Shortly after, "they were all filled with the Holy Spirit." (Acts 2:4, R. V.).

## With What Result?

Peter, the beforetime timid, faltering Peter, preached to a multitude and about 3,000 were converted at his first sermon (Acts 2:41). And at his second, enough more to make 5,000 men, without counting the women, (Acts 3:4).

Christ solved this problem by leading His disciples to be filled with the Holy Spirit,—so that the Spirit could work through them.

Can we improve on the Saviour's method? If not why not follow it?

This brings us to the question, Is This Power for You and Me—Lay Christians of Today?

Oldest Prophecy. Joel 2:28,29, R. V., "And it shall come to pass afterwards that I will pour out my spirit upon all flesh; and also upon the servants and upon the

handmaids in those days I will pour out my spirit."

Fulfillment. Acts 2:14-18, R. V., "But Peter, said 'This is that which hath been spoken through the prophet Joel: And it shall be in the last days, saith God, I will pour forth my Spirit upon all flesh: \*\*\* Yea and on my servants and on my handmaidens in those days will I pour forth my Spirit.'"

To whom was this promise made? Acts 2:38, 39, R. V., "For to you is the promise and to your children, and to all that are afar off, even as many as the Lord our God shall call unto Him." (And what Christian has He not called?)

## Facts—To Whom Fulfilled?

(1) To about 120 disciples, women, (Acts 1:15) as well as men. Acts 2:4, R. V., "And they were all filled with the Holy Spirit."

(2) To ordinary lay Samaritans.—Jewish half breeds, despised by full blooded Jews as dogs,—with whom the Jews would have "no dealings." (John 4:9, R. V.) Acts 8:14-17 R. V., "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent the Holy Spirit."

(3) To a Roman Captain, to all his house, his kinsmen, and near friends.

Acts 10:24,34,44, R. V., "And Cornelius," a Roman Captain, x "having called together his kinsmen and near friends," and told Peter of the vision sent to him, (Cornelius), "Peter x said of a truth I perceive that God is no respecter of persons," and then preached Christ to those assembled. "While Peter yet spake these words, the Holy Spirit fell on all them that heard the word."

## Who Can Doubt It?

With God's promise to pour out His Spirit on all flesh, upon the servants and handmaids; with that promise kept to about 120 women and men at the opening of this new era; with that promise renewed through Peter to "all that are afar off, even as many as the Lord our God shall call unto Him," (and there is no Christian He has not called); with both those promises proven to be for unnamed and unknown Samaritans and Romans; who can doubt but this promise is for lay Christians of today?—especially when we remember Jesus' words in Luke 11:13, R. V.,—"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him,"—and when

we also remember that He "is no respecter of persons," (Acts 10:34 R. V.)

Do God's Promises Grow Weak With Age?

Should anyone say that all these are men of long ago, I would inquire, Does God, or do His promises, grow weak with age? Which of His promises in regard to salvation is younger than this one, or has failed? If God's promise of salvation, though 1900 years old, holds good and strong today, why does not His promise to bestow His Spirit?

But to settle any such question, hear the testimony of a witness today.

D. L. Moody's testimony, given at the Brooklyn Central Presbyterian Church just two months before he died.

"I know if I should be asked to be a witness in court, my testimony would be taken; and I want you to take my testimony as to what it is to be filled with the Spirit."

"There are two epochs in my life which stand out clear. One is when I was between 16 and 17, and was born of the Spirit. There can never come a greater blessing to any man on this earth than to be born again, born from above, to have the God nature planted in him."

"God has been good to me. He has showered blessing after blessing upon me, but the greatest blessing, next to being born of the Spirit, came sixteen years afterwards, when I was filled with the Spirit; and He has never left me to this day."

"He is for all, women as well as men. When Pentecost was fully come, the whole church was qualified for work in God's cause."

Thousands of others still living stand ready to testify to the same thing.

How can one doubt but that this gift is for today just as much as for 1900 years ago? and for all Christians of today as much as then? How can we question it?

This brings us to the question, How Can We Be Filled With the

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## Sonnet.

Time doth not fly, nor creep, nor crawl, nor run;  
'Tis we that move; Time standeth vast and still,  
And keepeth ward o'er valley and o'er hill.  
While we, like dew-drops in the morning sun,  
Gleam and are gone. Oh, say not then, that Time Moves slowly, swiftly; Time is young as when  
The first born of the haughty race of men  
Rose up and dared death with a soul sublime;  
The Summer, Autumn, Winter and the Spring  
Stand in amaze as we speed swiftly by,  
And Nature is ever wondering That we soon upon her bosom die;

Say not Time moves—'tis man alone who flies,  
While stand stand agape the startled centuries.

—Robert Loveman.

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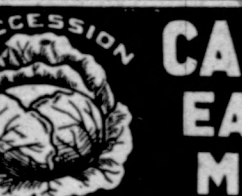
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### Hattiesburg Bible Institute.

For the information of the brethren in South Mississippi, I wish to give the program for our Bible Institute more fully than has yet been done.

We are to study 1 Corinthians under Dr. R. A. Venable. We were especially delighted with his work last year. So much so, that we have about agreed that he is to be with us each year. This daily study will lead Dr. Venable to discuss a great many church matters of special interest to pastors. Read the entire book carefully before coming. A more critical study will be worth that much more to you.

Dr. B. D. Gray, whom we know and honor, is to reach the Institute Tuesday, January 19, and will lecture twice that day, morning and night. He has not given us his subjects.

Dr. S. J. Porter, Field Secretary of the Foreign Mission Board, Richmond, Va., will reach us Thursday, and deliver 4 lectures on Missions. His subjects being as follows:

1. The Missionary Attitude.
2. The Missionary Meaning.
3. Paul, the Missionary.
4. Our Strategic oPints.

The subjects of Dr. E. C. Dargan are as follows:

#### Practical Course.

1. The Preacher and His Lord.
2. The Preacher and His Hearers.
3. The Preacher and His Bible.
4. The Preacher and His Sermon.
5. The Preacher and His Influence.

#### Biographical Course.

1. John Chrysostom, the Consecration of Oratory.
2. Berthold of Regensburg; Reaching the Multitudes.
3. John Knox; the Preaching of Reform.
4. John Wesley; the Genius of Lordship.
5. Charles Hadden Spurgeon; Pastoral Evangelism.

Dr. Dargan will try to be here on Sunday preceding the opening of the Institute. It will be well worth your while to get here Sunday to hear him, for he is one of the very finest preachers we have in all the South.

The Institute will open Monday at 2 p. m., thus allowing brethren time to get in on the varied trains, so that they might not lose a single lecture. Drs. Dargan and Venable will lecture Monday afternoon. Dr. Dargan will lecture at night.

The Institute will close Friday night with a lecture on C. H. Spurgeon: Pastoral Evangelism. The brethren will then have time to get home for Sunday.

Board can be secured on the most reasonable terms.

Good board can be secured at hotels for \$1 per day or less.

Several have already sent in their names to attend. The prospects are most encouraging for a fine attendance. Our aim is to have 75 ministers, not to speak of great numbers of others.

It is well worth your while, brethren, to spend five days in association with your brethren, and five or six hours each day in studying together to fit yourselves for greater usefulness.

I will be glad to serve you in any way I can. Command me.

Yours for greater usefulness,  
I. P. Trotter.

Hattiesburg, Miss., Jan. 1, 1909.

N. B.—I sent letters to a good many brethren for them to use in sending them to preachers about them.  
I. P. T.

I'm a happy New Year card

Come to bring you greeting,  
From a friend too far away  
For a New Year meeting.

If good wishes from our friends  
Measured up by weight,  
This lot I am bringing you  
Would have to come by freight.

#### For Jones's Cat.

A cat belonging to Mrs. Jones had caused great annoyance to the small boys of the neighborhood by killing some of their pets so they decided to set a trap for it. Dwight, a little boy of seven, with a very tender heart, was much afraid some innocent cat would suffer, so printed the following notice and pinned it on the trap:

"This is for Jones's cat only."  
—The Delineator.

#### Guess David Would.

Four-year-old Joe is very fond of Bible stories, and evidently follows the example of his best-loved hero as to meditation "in the night watches."

He wakened his mother one night, after midnight, with the question, "Mamma, where is David now?"

"In heaven, I guess Joe."

"Will I go to heaven when I die?"

"I hope so, Joe."

"Mamma," the little voice was very eager now, "do you s'pose when I get there David will just let me hold his sling-shot a little while?"—The Delineator.

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#### And Build Up The System.

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Miss Edith Crane, Corresponding Secretary of Woman's Missionary Union, hopes to be in our State on the first or second of February. The object of her visit is the holding of missionary institutes in several cities, for the purpose of the instruction and stimulation of our Christian women in all departments of missionary work. The locations and definite plans for these meetings have not yet been definitely decided upon. As soon as possible these will be announced; and it is hoped that a large number of our sisters will be able to avail themselves of such uncommon privileges.

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Lv. Hattiesburg	10:37 A.M.	7:35 P.M.
Ar. Jackson	2:10 P.M.	11:00 P.M.

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7:10 A.M.	Lv. Jackson	Ar. 7:30 p.m.
2:55 P.M.	Ar. Gulfport	Lv. 11:30 a.m.
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